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ment cuts little or no figure in the arrangement. The parties to a r,arriage expect to live together and take the affair as a matter of course. At the beginning they have no affection for each other, but through parenthood they become united in mutual love and, as the years pass while their family grows up about them, they are bound together as securely as if they had married in the Occidental and more romantic way.

In a Karen family children are desired and expected. To grow old and remain childless is regarded as a great misfortune. Boys are much preferred, but girls are not disliked as much as in China and some other parts of the world where they are abandoned. The child early accompanies its mother to the field or wherever she may go. In infancy it is slung in a blanket on her back, but later rides on her hip until long after it is able to walk. (See page 172.)

Family relationships are not neglected among the Karen people, although they do not seem to keep genealogical records or to remember ancestors back of their grandparents. However, they are particular in taking account of, and displaying regard for, their contemporary relatives. The grandfather and grandmother, both paternal and maternal, are called "hpü" and "hpi," respectively. Great uncles and great aunts receive the same designations. The father and mother are, respectively, "pa" and "mo." Children are called "hpo," the root of this word meaning "little." Sons are "hpo hkwa" and daughters, "hpo mü." Contrary to the Occidental custom of grouping brothers and sisters according to sex, a Karen ordinarily groups them according to whether they are younger or older than himself. Older brothers and sisters are "weh" and younger "hpü." If he desires to specify whether they are male or female, he employs the usual masculine and feminine designations, commonly adding one or the other of the words given above for son and daughter. Thus, for elder sister he says "weh hpo mü" and for younger brother "hpü hpo hkwa." While there are definite words for cousin, uncle, and aunt, namely, "t'khwa," "hpa hti," and "mügha," respectively, these are often loosely used. Any man or woman older than one's self may be called uncle or aunt as, for example, among the negroes in the United States. The word "weh," signifiying older brothers and sisters, as also the correlative word "hpü," designating younger brothers and sisters, are often used of cousins and more distant relatives. For instance, a cousin, called "weh," is usually one whose father or mother was an older brother or sister to one of the speaker's parents. "Hpü" would similarly

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fields. A native reported to me an example of productive magic in connection with the finding of a spiral coil of heavy brass wire by his great aunt. The coil was from four to six inches in diameter and was unearthed by the aunt while digging a large yam in the jungle. The coil was carried home, but at first brought only misfortune. However, in the full moon of "Thadingyut" (Burmese for October) the aunt hit upon the happy idea of offering the blood of a red cock to the spiral coil, and in due time the family became prosperous. A failure to make the annual offering was followed by ill-fortune. The offering must not be made by an unchaste person or by one who had fallen out of the house during the year. The coil, which sometimes assumed human form, must not be approached too closely. It was believed to possess the power of foretelling the future when it appeared in human shape.

The red and yellow varieties of the flowering plant, cockscomb *(Amarantus)*, which grow abundantly in the hills, are reputed to have a beneficial effect on the crops. The red variety has the added virtue, according to various tales, of dazzling the eyes of pursuing spirits, which are so attracted by it that they forget any evil intent they may have had against persons or objects. A root taken from a red cockscomb found growing in a field three years after cultivation, if bound up in the turban of a husband, will prevent the wife from conceiving, according to Karen lore. The opposite result is attained by the women of Shwegyin by wearing the bones of the "Ta t'hkaw hkaw" (a one-legged female demon) as a necklace. They buy these bones from the Brecs.[8]

Black magic is bad magic or witchcraft. The Karen speak of it as "ta ho ta yaw" or sometimes as "ta ho ta lo," meaning to work evil on a person and thereby cause his death. It is difficult to learn very much about the practices involved in the art, for those who exercise it are prone to keep their methods secret, revealing them, if at all, to one or two intimates only and thus preventing their secrets from losing their potency. By blowing on a cup of water that is later to be handed to the intended victim, the worker of black magic imparts to it a baleful action that will cause him to sicken and die. A quid of betel blown upon in the same way may be thrown at the person intended to be harmed, and, if it strikes him, will produce the fatal result desired. Some sorcerers pretend to have the power of inducing a lingering disease, which after a year or two will terminate the life of their victims. Other methods

[8] See Chapter XXII on Supernatural and Mythical Beings, p. 221.